THE PATH TO GUIDANCE...THE PATH TO PARADISE

FROM THE WORDS OF IBN AL-QAYYIM

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All Praise is due to Allaah, we praise Him, seek His aid and His Forgiveness. We seek refuge in Allaah from the evils of our souls and the evils of our actions. Whomsoever Allaah guides there is none to misguide and whomsoever Allaah misguides there is none to guide. I bear witness that there is none worthy of worship except Allaah, alone, without any partners and I bear witness that Muhammad is His servant and messenger.

The Imaam and Shaikh ul-Islaam, Ibn al-Qayyim said:

"From His saying, "**Guide us to the Straight Path**" (Faatihah 1:6). Guidance (hidaayah) is: a) elucidation (bayaan) and indication (dalaalah)[1] (to the path), then b) success (tawfeeq) and inspiration (ilhaam) (in following the path).

And this comes after (the guidance of) elucidation and indication. There is no way to receive elucidation and indication except by means of the Messengers. So when elucidation, indication and acquaintance (of the path) has been obtained, there will occur as a result of this the guidance of success (in following the path), the placing of eemaan in the heart, its beautification and its endearment to the heart, making (the heart) prefer eemaan, be pleased with it and aspire for it. And they are two independent and distinct (types of) guidance. Success cannot be attained except by acquiring both of them. They both comprise:

a) the knowledge of that which we do not know of the truth in both a general and specific sense
b) our being inspired towards this knowledge
c) our being made to desire following it, inwardly and outwardly
d) the bringing about of that ability and power for us to act upon the requirements of this guidance in speech, action and resolution
e) then our remaining steadfast upon all of that until we pass away

And it is from this that we come to know the servant's severe need for making this supplication, above and beyond every other need, and also (we come to know) the futility of the saying, "If we are already guided, then how can we ask for guidance?" [And the answer to this is that] that which we are ignorant of about the truth is multiple times more than that which we know of the Truth. Then that from the truth for which we do not have a desire to act upon, our of laziness and neglect, is similar to that from it for which we do have a desire to act upon. And similar to this is what we are not able to act upon, from those matters that

[1] From dalla, to indicate, direct. From the noun daleel, evidence etc.

we have a desire to act upon. And further, we may not be guided to the specific details of those matters which we know in a general sense.

Hence, the matter is beyond comprehension, and therefore, we are in need of perfect and complete guidance.[2]

The one who has had these matters perfected for him, though, then he is still in need of asking for guidance in the sense that he asks for steadfastness and continuity (upon this guidance).

And then guidance, has yet another level: and this is the final of its levels: this is the guidance on the Day of Judgement to the Path of Paradise.

And this is (upon) the path which leads to it (i.e. the Siraat, the Bridge over Hellfire). Hence, whoever is guided to the Straight Path of Allaah in this life, the path with which He sent His Messengers, and the path with which He revealed His Books, will also be guided (in the Hereafter) to the Straight Path, the one which is connected to and leads to His Paradise and the Home of Reward.

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[2] Ibn al-Qayyim said, "And the servant is in need of guidance in every moment and at every breath, in everything that happens to him and passes him by, for he is in between many matters that he cannot separate himself from:

Firstly: Matters which he found himself in due to ignorance, by other than guidance, so he is need of seeking guidance to the truth with respect to them. Secondly: Matters in which he knows the guidance, but he did not act upon them in the proper manner, so he is in need of repenting from them. Thirdly: That there are matters concerning which he did not know the aspect of guidance in them, neither in terms of knowledge nor action. Thus guidance to both knowledge and acquaintance of them and desiring them and acting upon them has passed him by. Fourthly: Or there are matters in which he has been guided from one aspect but not in others, so he is in need of perfect and complete guidance with respect to them.

Or matters for which he has been guided to their foundations but not to their particular details, so he is need of a specific guidance (to those particular details).

Fifthly: Or there are matters to which he has been guided but he is in need of another guidance with respect to them since guidance to the path is one thing, but guidance within the path is something else. Do we not see that a man knows the path to a certain city, (that) the path is such and such, however, he is not capable of traversing this path because traversing this path requires a specific guidance in the journey itself, such as travelling at a certain time as opposed to another, taking so and so amount of water in such and such a desert, resting at this place as opposed to that one. All of this is guidance within the journey. The one who (merely) knows that this is the path neglects all of this, perishes and is cut off from the desired goal.

Sixthly: Likewise there are matters for which he is need of guidance in the future, similar to (the guidance) that he obtained in the past. Seventh: Matters for which he does not have a belief of their truthfulness or falsehood and thus he is need of guidance to what is correct regarding them. Eighth: Matters with respect to which he believes he is upon guidance but in reality, is upon misguidance but does not realise. He is need of being taken away from that (false) belief by guidance from Allaah.

Ninth: Matters which he has acted upon due to guidance so he is need of guiding others towards them, directing them and advising them. His neglection of this causes a similar level of (his own) guidance to be lost." Refer to "The Path to Guidance" of Ibn al-Qayyim (Salafi Publications 2000).

And to the extent that a servant remains firm upon this Path, the one which Allaah has laid down for His servant's in the life of this world, his firmness will be to that same extent on that path which has been positioned over the midst of the Hellfire. And the manner in which he traverses upon this path, will be the same manner that he traverses upon that path.

Hence, amongst the people will be those who will cross over that path (over Hellfire) like a flash of lightning, other like the blinking of an eye, others like the fast gale (of wind), others like a speedy horseman, yet others like one who runs swiftly, others who will (merely) walk, others who will crawl over it, and there are yet others who will be lacerated (yet saved) and finally those who will plunge (into the Hellfire).

Therefore, let the servant look at how he will traverse upon that path, by comparing it to how he is traversing upon this path, (let him compare it) step for step, a deserving reward, "And will you be recompensed except for what you used to do?" (Naml 27:90)

And let him look at the doubts (shubuhaat) and the desires (shahawaat) that cause him to diverge from this Straight Path (in this life). For they will be like the hooks which will be on either side of that Path (over Hellfire), and they will snatch at him and cause him to diverge from passing over it (safely). And if these (doubts and desires) increase and strengthen (while on this Path), then they will be likewise on that Path, "And never is Your Lord unjust to His Servants." (Fussilat 41:46).

Hence, asking for guidance comprises the attainment of every good and safety from every evil."[3] End of his words, may Allaah be pleased with him.

[3] Madaarij us-Saalikeen (1/32-33).

IMPORTANT LESSONS

After you have read and understood well the most beautiful, deep, profound and far-reaching words of this Erudite Imaam, Ibn al-Qayyim, it is necessary for you to realise that the Shubuhaat (doubts) are but the Innovations and the People of Innovation and that the Shahawaat (desires) are those matters which Satan inspires you with, causing you and your soul to transgress against Allaah and to fall into the forbidden matters, the sins and acts of disobedience. And unless you curb both of these matters, then perhaps you may be of those who will crawl over that Bridge, being lacerated by the hooks on either side, or perhaps you may be one of the Plungers, and refuge is from Allaah.

TREATING THE SHUBUHAAT (THE DOUBTS [IN AQIDAH AND MANHAJ])

Then as for the Shubuhaat (doubts), then how great and numerous they are, and how insignificant they have become in the eyes of many. Stated Imaam al-Barbahaaree, “May Allaah have mercy upon you! Examine carefully the speech of everyone you hear from in your time particularly[4]. So do not act in haste and do not enter into anything from it until you ask and see: Did any of the Companions of the Prophet (sallallaahu alaihi wasallam) speak about it or any of the scholars? So if you find a narration from them about it, cling to it, do not go beyond it for anything and do not give precedence to anything over it and thus fall into the Fire.” (Sharh us-Sunnah).

Anas bin Maalik reported that Allaah’s Messenger (sallallaahu alaihi wasallam) said, “This Ummah will split into seventy-three sects, all of them in the Hellfire except for one.” They asked, “And what is that sect?” He replied, “Those who are upon what I and my companions are upon today”. (Tabaraanee in Mu’jamus-Sagheer no. 724, Tirmidhee, 2641, al-Haakim, 1/125).

Abdullaah bin Mas’ood reported, “Allaah’s Messenger (sallallaahu alaihi wasallam) drew a line for us, then he said, “This is Allaah’s way.” Then he drew lines to the right and to the left and said, “These are differing ways, upon each of these ways is a devil (Shaytaan) calling to it.” Then he recited, “**And this is My Straight Path, so follow it, and do not follow (other) paths, for they will separate you away from His Path**.” (a-An’aam 6:153).” (Ahmad 1/435 and at-Tayaaleesee no. 244).

And Imaam ash-Shaatibee said, And also amongst the verses [that are related to the censure of innovation] is His saying:

“And verily, this is my Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. This He has ordained for you that you may become Al-Muttaqûn” (Al-An’aam 6:153)

The ‘Siraat ul-Mustaqeem’ (Straight Path) is the path to which Allaah has called and that is

[4] BENEFIT: Imaam al-Barbahaaree lived in the 4th century after Hijrah (!!)

the Sunnah. And 'Subul (other paths) are the paths of the people of disagreement who turn away from the Straight Path, and they are the People of Innovation. And the intent here is not the 'paths of disobedience' because no one makes disobedience a path that he continuously treads upon - in imitation of and resemblance to the legislation, but rather this description is specifically for the invented innovations.

And what Ismaa'eel has narrated from Sulaimaan bin Harb gives evidence to this: "Hammaad bin Zaid narrated to us from 'Aasim bin Bahdalah from Abu Waa'il from Abdullaah [Ibn 'Abbaas] who said: 'One Day the Messenger (sallallaahu 'alaihi wasallam) drew for us a long, straight line' and then Sulaimaan drew for us a long, straight line, 'and then he drew lines to its right and to its left and then said: This is the Path of Allaah. Then he drew lines to its right and to its left and said: These are different paths, upon each of these ways is a devil calling to it', and then he recited the verse: "And verily, this is my Straight Path, so follow it, and follow not (other) paths..." (Al-An'aam 6:153) meaning these paths "...for they will separate you away from His Path" (Al-An'aam 6:153)

Bikr bin 'Alaa said: "He meant the devils amongst men and these are the innovations and Allaah knows best.

And the hadeeth has been reported in many ways.

And 'Umar bin Salamah al-Hamdaanee said: "We were sitting in the circle of Ibn Mas'ood in the mosque, which had been plain land after it had been covered with gravel. 'Ubaidullaah bin Umar ibn al-Khattaab, who had just returned from an expedition, said to him: 'What is the straight path O Abu 'Abdur-Rahmaan?' He replied: 'By the Lord of the Ka'bah, it is that which your father was firmly established upon until he entered Paradise' and then he swore firmly upon that three times, Then he drew a line in the ground with his hand and also drew lines to either side of it and said: 'Your Prophet (sallallaahu alaihi wasallam) left you upon this end and its other end is in Paradise[5]. So whoever remains steadily upon it will enter Paradise and whoever takes any of these lines will be destroyed."

And in another narration: "O Abu 'Abdur-Rahmaan, what is the straight path?" He said: "The Messenger (sallallaahu 'alaihi wasallam) left us upon the nearest end of the line and its other end is in Paradise. And to its left and right are roads in which there are men who invite those who pass by them, saying: 'Come this way! Come this way!" So whoever is taken by them to those paths will end up in Hellfire and whoever remains steadfast upon the great path will end up, through it, in Paradise." Then Ibn Mas'ood recited:

"And verily, this is my Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. This He has ordained for you that you may become Al-Muttaqûn" (Al-An'aam 6:153)

[5] Compare this with the words of Imaam Ibn al-Qayyim on the Siraat, as quoted at the beginning of this discourse.

And Mujaahid said about the saying of Allaah: ...and follow not (other) paths (Al-An'aam 6:153) "The innovations and doubts."

And Abdur-Rahmaan bin Mahdee said: "Maalik bin Anas had been asked about the Sunnah and he said: 'It is whatever has no other name for it except 'the Sunnah' and he recited: **"And verily, this is my Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path."** (Al-An'aam 6:153)

Bikr bin 'Alaa said: "He means - if Allaah wills - the hadeeth of Ibn Mas'ood that the Messenger (sallallaahu 'alaihi wasallam) drew a line..." and he mentioned the hadeeth.

And this explanation (tafseer) shows that the verse includes all the different paths of innovation and does not specify one innovation over others." End of quote (al-I'tisaam of Imaam ash-Shaatibee).

Imaam al-Barbaharee said, "Know that leaving the correct path occurs in two ways. Firstly : that a man strays from the correct path intending nothing but good, so his error is not to be followed since it leads to destruction. (Secondly), a man who deliberately opposes the truth and acts contrary to the Pious ones who came before him, he is astray, leading others astray, a rebellious devil within the Ummah. It is a duty upon those who know of him to warn the people against him and to explain his condition to them so that no one falls into his innovation and is destroyed." (Sharh us-Sunnah).

Shaikh Salih al-Fawzaan was asked: "Is [entry into] Paradise and Hellfire dependent upon the correctness of one's Manhaj (methodology)?" His reply: "Yes. When a person's manhaj is correct he will be in Paradise. So if he is upon the manhaj of the Messenger (sallallaahu alaihi wasallam) and the manhaj of the Salaf us-Saalih, he will become one of the inhabitants of Paradise by Allaah's permission. And when he travels upon the manhaj of the misguided strayers, he is threatened with the Hellfire."[6] (Al-Ajwibah al-Mufidah p.77)

[6] BENEFIT: AN ILLUSTRATION OF MISGUIDED MANHAJ

Imaam al-Albaani was asked, "Some of the youth differentiate between the aqidah of the Salaf and the manhaj of the Salaf so you see some of them upon the aqidah of the Salaf yet they allow themselves to work with some of the methodologies that exist today, even though there maybe what opposes the manhaj of the Salaf within them in terms of practice. So is there a binding link between the aqidah and manhaj of the Salaf in the practical implementation of the Salafi manhaj?"

The Shaikh replied – in powerful and revealing words: "That which I believe and worship Allaah with is that there are both generalities (in similarity) and specific (aspects) between the Salafi manhaj and aqidah. Aqidah is more specific than manhaj as all of you know. Aqidah has a link with what is called – in the view of many of the Jurists – the "knowledge of tawhid", and this is the chief and fundamental aspect of Islaam. However, manhaj is more vast than aqidah or tawhid. As for those who claim that the differentiation that has come in this question (between aqidah and manhaj), then they desire by this to make it permissible for themselves to adopt ways and means in their daw'ah to Islaam which the Salaf us-Salih were not upon. To say this in a different way, they consider that they have the liberty to adopt whatever ways and means they think will help them to convey (and actualise) Islaam, and you are aware of the examples of this type or these types of means.

Shaikh Ubayd al-Jaabiree said, "As for the Salafi Manhaj, then perhaps (its nature) has become clear to you from this discourse. It is following (ittibaa') of everything that came from Allaah and His Messnger (sallallaahu alaihi wasallam), and holding firmly onto that in both speech and action. This is the Salafi Manhaj, this is the Salafi Way, and this is the way adopted by Ahl us-Sunnah wal-Jamaa'ah. This is because Salafiyyah has many names, and there is no difference between them in terms of meaning and import. So they are al-Firqat un-Naajiyah, at-Taaifah al-Mansoorah, Ahl ul-Hadeeth, Ahl us-Sunnah wal-Jamaah." (Usool wa Qawaa'id Fil-Manhaj as-Salafi 26th Rabee ul-Awwal 1421H).

And after all of this you will come to know that adherence to the Salafi Manhaj means adherence to the foundations of the Sunnah, and it is as Imaam Ahmad said:

"The Fundamental Principles of the *Sunnah*[7] with us are: Holding fast to what the Companions of the Messenger of Allaah were upon. Taking them [and their way] as a model to be followed. The abandonment of innovations, and every innovation is misguidance[8]. The abandonment of controversies. The abandonment of sitting with the people of ahwaa

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For example, open demonstrations and rallies in order to force the rulers to turn their attention to what the society complains about and similar matters. So we say that what has come in the Book and the Sunnah and what the Salaf us-Salih were upon with respect to objectives, goals and ways and means are sufficient for the Ummah. However, the reason which leads some of the people to permit themselves to adopt these ways and means, in fact it is correct for me to say that they permit themselves to blindly-follow the disbelievers in the ways that they have adopted in order to actualise what they call either democracy or social justice and other such words which have no reality to them. So they – I mean these Muslims – permit themselves to blindly follow the disbelievers in these ways and means.

We say, our Lord, the Mighty and Majestic has made removed us from having any need, by our Shari'ah, of this separation which has been explained (i.e. between aqidah and manhaj) and that we should be needy of the disbelievers and that we should take from their ways and means, which might be good for them, (but) only because they have no Shari'ah by which they guide themselves. It is for this reason that we say that manhaj is more vast than aqidah and tawhid, hence it is necessary to adhere to what the Salaf us-Salih were upon with respect to both these affairs; the one that is vast (manhaj) first and foremost and the one that is more narrow (tawhid), meaning aqidah." (Al-Asaalah Magazine, Vol 22).

[7] The term (*Sunnah*) here refers to the principles and foundations of the correct Islaamic *aqeedah* (belief) and manhaj (methodology), since the *Salaf* would apply this term to matters of *aqeedah* and manhaj - as can be seen from their books and writings. The term (*Sunnah*) was employed in this context to differentiate between those matters of *aqeedah* and manhaj that the *Salaf* were upon from those matters which were innovated by the deviant and misguided sects.

[8] The Messenger of Allaah (*sallallaahu alaihi wasallam*) said: "Every innovation is misguidance and going astray" Reported by Abu Daawood (no. 4607), at-Tirmidhee (no. 2676) and it is saheeh. Ibn Hajr authenticated it Takhreej *Ahaadeeth* Ibn ul-Haajib (1/137).

And he (*sallallaahu alaihi wasallam*) also said: "... and every innovation is misguidance and all misguidance is in the Hellfire." Reported by an-Nasaa'ee (1/224) from Jaabir bin Abdullaah and it is saheeh as declared by *Shaikh* ul-Islaam Ibn Taymiyyah in Majmoo' ul-Fataawaa (3/58).

(desires).[9] And the abandonment of quarrelling, argumentation and controversy in the religion[10]." (Usool us-Sunnah).

And Imaam Ibn Baaz advised the Kuwaiti Youth, "...and encouragement of all the callers amongst you, to adherence to the Madhhab of Ahlus-Sunnah wal-Jamaa'ah, and conducting the Da'wah to Allah - Glory be to Him - upon what is evident from the Book of Allah - the Mighty and the Majestic - and the Sunnah of His Messenger - upon him be prayers and peace - while being heedful of what Ahlus-Sunnah wal-Jamaa'ah have mentioned and maintained, by following the companions of the Messenger of Allah - may the prayers of Allah and peace be upon him, and may He be pleased with them - and the ones who followed their methodology, like the Imaams: Maalik, al-Awzaa'i, ath-Thawri, Ibn 'Uyainah, Ibn al-Mubaarak, Ahmad Ibn Hanbal, ash-Shaafi'i, Ibn Khuzaimah and others besides them from the Imaams of Sunnah - May Allah have mercy upon them. And upon the methodology of those who came after them from Ahlus-Sunnah, like Shaikh al-Islaam Ibn Taymiyah and his student Ibn al-Qayim, al-Haafidh Ibn Katheer, and those who came after them from the Imaams of Sunnah, like the Shaikh, Muhammad bin 'Abdil-Wahhaab and his students, and his followers from Ahlus-Sunnah, and to turn away from whatever is besides it[11]. And it [similarly] includes bringing about unity, to aid the Sunnah, to

[9] Al-Fudayl bin 'Iyaad (d. 187H) said: "I met the best of people, all of them people of the *Sunnah* and they used to forbid from accompanying the people of innovation." Reported by al-Laalikaa'ee (no.267)

Sufyaan ath-Thawree (d. 161H) said: "Whoever listens to an innovator has left the protection of Allaah and is entrusted with the innovation." Reported by Abu Nu'aym in al-Hilyah (7/26) and Ibn Battah (no.444).

Al-Fudayl bin 'Iyaad (d. 187H) said: "Whoever sits with a person of innovation, then beware of him and whoever sits with a person of innovation has not been given wisdom. I love that there was fort of iron between me and a person of innovation. That I eat with a Jew and a Christian is more beloved to me than that I eat with a person of innovation." Reported by al-Laalikaa'ee (no.1149)

Al-Layth bin Sa'd (d. 175H) said: "If I saw a person of desires (i.e. innovations) walking upon the water I would not accept from him." So *Imaam* as-Shaafi'ee then said: "He (al-Layth) has fallen short. If I saw him walking in the air I would not accept from him." Reported by as-Suyooti in al-Amr bil 'Ittibaa wan-Nahee anil Ibtidaa'.

[10] *Imaam* as-Saaboonee (d. 449H) said about *Ahl us-Sunnah*: "They follow the *Salaf us-Saalih* - the *Imaams* and the Scholars of the Muslims - and they cling to the firm deen that they [the *Salaf*] clung to and to the clear truth. And they hate *Ahl ul-Bid'ah* (the People of Innovation) who innovate into the Deen that which is not from it. They do not love them and they do not keep company with them. They do not listen to their sayings, nor sit with them, nor argue with them about the Deen, nor debate with them. Rather, they protect their ears from hearing their futility - things which if they pass through the ears and settle in the hearts - will cause harm and cause doubts and wicked ideas to appear. And concerning this Allaah - the Mighty and Majestic - sent down: And when you see people engaged in vain discourse about Our Signs, then turn away from them unless they turn to a different theme." [Soorah An'aam 6:8] (Risaalah fi I'tiqaad Ahl is-*Sunnah Ashaabil-Hadeeth* (p.100) of *Imaam* as-Saaboonee)

[11] BENEFIT: THE METHODOLOGY OF THE PROPHETS AND ITS TRUE ADHERENTS

Shaikh Ibn Uthaimeen stated, "Indeed we praise Allaah, Free is He from all imperfections, the Most High, that He makes it easy for our brother, the Doctor, Rabee' bin Haadee al-Madkhalee to visit this region. [So that] the one to whom certain matters are not apparent may come to know that our brother, may Allaah grant us and him success, is upon Salafiyyah, the way of the Salaf. And I do not mean here that Salafiyyah is a hizb (party) which is set up to oppose the Muslims outside of it, but I mean by Salafiyyah, that he (i.e. Shaikh Rabee') is upon the path of the Salaf in his Manhaj. Especially in the field of actualising Tawheed and throwing aside

cooperate upon righteousness and piety, and to enrage the people of innovation[12], to halt them at their limits, and to expose their false madhaahib (pl. of Madhhab), that are contradictory to that which is evident from the Book and the Sunnah and the Manhaj of the Salaf of the Ummah[13]. May Allah guide you all to the right path, and may He bless you in your struggle, may He increase you in your understanding of His religion, may He aid with you His party and the callers to Him, and may He humiliate the enemies of Islaam

what opposes this [manhaj]. And all of us know that Tawheed is the basis for which Allaah sent the Messengers upon them be peace and prayers..." (Cassette: "Ittihaaf al-Kurraam Bi Liqaa al-Uthaimeen Ma'a Rabee al-Madhkhalee wa Muhammad al-Imaam")

[12] BENEFIT: ENRAGING THE PEOPLE OF INNOVATION

And what better enactment of the advice of Imaam Ibn Baaz can we find except in one of the notables from our Salaf, who surely enraged and humiliated the Innovators:

Abu Abdullaah Muhammad bin Ahmad bin Mufarraj said, "Abu Ja'far Ahmad bin Awn illaah (d. 378H) would show rejection against the People and Innovation and call them to account, showing extreme harshness against them, utterly humiliating them, always seek to pick out their faults, rushing to damage them, vehemently oppressive against them, chasing them away whenever he was able to, not allowing them to remain. And every one of them (Ahl ul-Bid'ah) used to be frightened of him, and would seek to hide and protect himself from him. He would never compromise with a single one of them, and nor would he allow any of them to remain safe. And if he came across evil and witnessed any deviation from the Sunnah, he would oppose it and would disgrace and humiliate (its perpetrator), and he would announce the affair of this person and declare his own disownment of him by mentioning the evil of such a one in the various public gatherings, and he would incite others against him such that he either destroyed him or caused him to abandon his evil and repugnant madhhab and his evil doctrine. And he would never cease to remain upon this habit, making Jihaad therein, seeking the Face of Allaah, up until he met Allaah." (Taareekh Dimashq 5/118). And he is the Muhaddith, Imaam, Ahmad bin Awn illaah bin Hudair Abu Ja'far al-Andalusee al-Qurtubee (d. 378H).

And all praise is due to Allaah who raised the likes of Imaam al-Albaani, Shaikh Rabee' bin Haadee and Shaikh Muqbil Haadee - Imaams and Muhaddiths - in contemporary times, and who have but enraged the Lords of Bid'ah and Hizbiyyah, subjugated them, humiliated them and exposed their affair. May Allaah reward them well for adhering and enacting this advice of Imaam Ibn Baaz. For Shurocrats they humiliated and Activists they derided and Bannaawists they ridiculed and Qutubites they disgraced and Revolutionary Takfiris they abased and Contemporary Sufism and Kharijism they abated – and all praise is due to Allaah. Indeed they are those spoken of by Imaam Ahmad, in 'ar-Radd alal-Jahmiyyah': "All praise is for *Allaah* who, in every age and intervals between the Prophets, raises up a group from the People of Knowledge who call the misguidance to guidance and patiently bear ill-treatment and harm. With the Book of *Allaah* they give life to the dead, and by *Allaah's* light they give sight to the blind. How many a person killed by *Iblees* have they revived. How many people astray and wandering have they guided. How beautiful their effect has been upon the people, and how vile people have been towards them. They expel from the Book of *Allaah* the alterations of those going beyond bounds, the false claims of the liars and the false interpretations of the ignorant ones - those who uphold the banner of innovation and let loose the trials and discords - who differ about the Book, oppose the Book and agree to oppose the Book. Those who speak about *Allaah* and His Book without knowledge, argue about what is ambiguous in the Book and deceive the ignorant with such ambiguities. We seek refuge in *Allaah* from the trials of the misguided ones."

[13] Like the innovations with respect to the methodology of giving da'wah, issues of haakimiyyah and takfir, issues of working with the groups of innovation, issues related to giving advice to the sinful, oppressive rulers, and obeying them in that which is good, and not openly proclaiming their faults, issues related to refuting the innovators and exposing them, issues related to the methodology of criticism and the absence of mentioning the good points when refuting or criticising, issues related to the status of the sinners and their deficiency in Imaan as opposed to their exiting from Imaan, and many other issues of manhaj, which are but the madhaahib of Ahl us-Sunnah.

through you, indeed He is the most Generous and the most Bountiful."[14] (Letter Number: 1928/Kha, Dated: 11/9/1416).

So understood well, O Sunni, that the Shubuhaat are the Innovations and the People of Innovation, those who deviate from the Salafi Manhaj, which is but the Sunnah embodied, and innovate into the religion of our Lord.

TREATING THE SHAHAWAAT (THE DESIRES)

And after having realised the necessity of treating the Shubuhaat from what has been mentioned above perhaps you will engage in earnest in your quest for knowledge and the removal of the doubts and repelling the innovatory thoughts and suggestions. But in addition to that it is necessary for you to treat your soul and your heart and to vacate them from the desires. As Ibn al-Qayyim said, "You have entered the abode of desires, hence you have put your life at stake" (al-Fawaa'id). So when it is the case that your life is at risk and your safety is fraught with uncertainties, then return to the doctors of the soul so that they can prescribe the right directions and pieces of advice for you...

Stated Ibn al-Qayyim, "Amongst the things for which it is desirable to be concerned and occupied with - in terms of knowledge, acquaintance, intent and desire - is the knowledge that every person, rather every living creature, strives for that which will bring about pleasure, bliss and a good life and which will repel the opposite of that. This is a correct and proper need which comprises six matters:

The first: Knowledge of that which is beneficial to the servant, favourable to him and which will attain pleasure, joy, happiness and a good life for him. The second: Knowledge of the way which will take him to that. The third: Traversing upon this way.

The fourth: Knowledge of that which is harmful, injurious and repelling and which makes his life harsh and miserable. The fifth: Knowledge of the way which if he takes will lead him to that. The sixth: Avoiding taking this way.

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[14] This was the letter that the Biased Partisans and the Sect of Abdur-Rahmaan Abdul-Khaaliq took to be a victory for themselves, since they claimed that it was a refutation of the manhaj of Shaikh Rabee' and his book "Jamaa'ah Waahidah". In fact it was nothing but a refutation of the adulterated manhaj of Abdur-Rahmaan Abdul-Khaaliq, as Shaikh Rabee' himself later explained in his short discourse and commentary on the above words of Imaam Ibn Baaz.

This sort of dishonesty and very poor understanding is not uncommon amongst the biased partisans and the people of innovation, since the refutation of the people of innovation, in the majority of cases, is actually in the same evidence that they bring to support their viewpoint, as Shaikh ul-Islaam Ibn Taymiyyah noted.

And as for their celebrating with the praise of Imaam Ibn Baaz for the book 'as-Siraat' written by the Innovator of Hizbiyyah and Shurocracy, Abdur-Rahmaan Abdul-Khaaliq, then as Abdullaah as-Sabt points out in his discourse "Rather, it is a Fabrication (Bal Huwa Firyah)", the book that was taken to Imaam Ibn Baaz was not the same version as the one that was already printed, distributed and available on the market. For the old version had numerous deviations and errors that had been removed from the new one. And perhaps in another discourse, this matter will be elucidated upon in detail. But this is the way of the Biased Partisans...deceit and treachery...and all of this is but from the shubuhaat which lead astray...

So these are six matters (and) the pleasure of a servant, his joy, happiness and welfare cannot be perfected except by their perfection and any deficiency in them will bring back his bad state and miserable life.

Every intelligent person strives in these matters. However, most people err in attaining this beloved and beneficial need; either due to lack of knowledge and proper conception or due to not knowing the path which will lead him (to this need). The cause of these two errances is ignorance - and this can be removed with knowledge.

However, sometimes he may have attained knowledge of this need and of the path that will lead him to it, but there are wants and desires in his heart which come between him and his yearning for this beneficial need and traversing its path. Whenever he desires this path these wants and desires obstruct him and come between him and desiring this beneficial need.

And he will not be able to abandon them (the desires) and give precedence to the beneficial need except by one of two things:

> a) Either **a love that perturbs** or **a fear that discomforts**, [as a result of which] Allaah, His Messenger, the home of the Hereafter, Paradise and its bliss all become more beloved to him than these desires and lusts. And he (also) realises that he can never combine both of these things together (in his heart) so he prefers the higher of the two beloved things (to him) over that which is lower.
>
> b) Or he attains knowledge of **what (unresting) fears and harms he would gather by choosing these lusts and desires**, [fears and harms] which are more severe and lasting than the mere pain of missing out on these lusts and desires.

So when these two types of knowledge take root in his heart he will choose what is desirable to be chosen and will put it ahead of everything that is besides it, **because the special characteristic of intelligence can only be realised by giving preference to the greater of two beloved things over the lower of the two and bearing the lowest of two harmful things to escape from the greater of the two.**

And by this foundation you will know the minds of people and be able to differentiate between the intelligent person and other than him, and the diversity in the (levels of) intelligence of people will become apparent. Where then, is the intelligence of the one who prefers the worldly, exciting, (but) troublesome pleasures - which are like confused dreams or like an apparition by which he entertains the one who visits him in his dream - over the pleasure which is of the greatest of [all] pleasures, and a rejoicing and a delight which is of the greatest of [all] delights, which everlasts, never ceases, nor perishes and is never cut off - so he sells this for a pleasure which fades and perishes, one which is filled with harms and which is only obtained by [undergoing] harms, and whose consequence are [but] harms?

And if the intelligent person was to compare between the pleasure, harm, pain and benefit of the two, he would become ashamed of himself and of his intelligence. How can he strive

for seeking it and waste his time by occupying himself with it? Let alone preferring it over that which no eye has seen, no ears have heard and has never been conceived of in the heart of man.

And Allaah - free from all imperfections - has purchased the souls of the Believers and has made Paradise their price. He put this covenant into effect upon the hand of his Messenger and close friend, the best of His creation. So it is a commodity (i.e. the souls of the Believers) which the Lord of the heavens and the earth is a purchaser of. And the pleasure of looking at His Noble Face and listening to His Speech in His home [of the hereafter] is its price [in return].

How can it befit the intelligent person that he should waste and neglect it, and to sell it for an insignificant price, in a ceasing, wasting, perishing place. And is this but the greatest of frauds? This senseless and foolish fraud will become manifest on the Day of Resurrection, when the scales of those having taqwaa of Allaah will be heavy (with good deeds) and the scales of the falsifiers will be light (devoid of good deeds)." End of quote from Ibn al-Qayyim (the Path to Guidance).

Stated Ibn al-Qayyim (in al-Madaarij us-Saalikeen) "Among the ranks of {You alone do we worship and You alone do we seek for help} (Surah Faatiha 1:4) is the rank of *Al-Ishfaaq* (Fear of the consequences on the Day of Judgement, or the fear that one's actions will not be accepted, or a feeling of fear for somebody out of compassion.)

Allah the Exalted said "Those who fear their Lord unseen and they hold the Hour in awe." (Surah Anbiyaa 21:49) and He said "They will advance to each other, engaging in mutual enquiry. They will say "Aforetime, we were not without fear for the sake of our people. But Allah has been good to us, and has delivered us from the chastisement of a scorching wind." (Surah Toor 52:25-27)

Al-Ishfaaq is the mercy or compassion behind Khawf (Fear). It is Khawf out of sincerity, compassion and sympathy on behalf of the one who fears for the being or thing to whom his fear is directed. Its relation to Khawf is as the relation between pity and sympathy towards Rahmah (mercy).

Its beginning : The feeling of Ishfaaq for one's soul that it inclines towards disobedience and deviance or that it rushes towards the paths of desire, disobedience and deviation from its enslavement ('Uboodiyah) to Allah. Then this develops and is nurtured into Ishfaaq for one's actions (fear that they will be lost).

So one fears for his actions lest they become as those actions about which Allah has said And We shall turn to whatever deeds they did (in this life) and We shall make such deeds as dust, scattered about. (Surah Furqaan 25:23)

And these are those actions which are done for other than Allah, or those which are done without the command of Allah or those which are not done in accordance with the Sunnah of the Messenger . He also fears that those actions which he will do in the future will be in

vain as well, whether by abandoning them or by committing sins, so they will be scattered, nullified and ruined. The condition of one who feels in such a way is as the condition which Allah the Exalted has mentioned in the ayah:

Does one of you wish that he should have a garden with date-palms and vines and streams flowing underneath, and all kinds of fruit, while he is stricken with old age, and his children are not strong (enough to look after themselves) - that it should be caught in a whirlwind, with fire therein and be burnt up? Thus does Allah make clear to you (His) Signs, that you may engage in thought. (Surah Baqarah 2:266)

'Umar ibn al-Khattaab (radiallahu-anhu) said to the Companions (radiallahu-anhum): "About whom do you think that this ayah was revealed?" The Companions said "Allah knows best." So 'Umar got angry and said "Either say 'We know' or 'We don't know'." Ibn 'Abbaas then said "I know something about it Oh Ameerul-Mu'mineen." 'Umar said "Speak Oh son of my brother, and do not look down upon yourself." So Ibn 'Abbaas said "A similitude of action has been set forth." 'Umar said "Which action?" Ibn 'Abbaas said "Action." 'Umar then said "It is about a rich man who did actions with obedience to Allah then Allah sent Shaytaan to him so he did actions in (Allah's) disobedience until all of his actions vanished."

Its middle: The feeling of Ishfaaq for one's time lest it becomes mixed with what will take away the blessing from it. This means that one is cautious about how he spends his time so that it does not become mixed with what diverts him from being aware of the presence of Allah.

He also has Ishfaaq for the heart, that the fear of Allah and the purity within it will be pushed out by those things that can remove these qualities from the heart, whether it is weakness (of 'Eemaan and the ability to perform good actions), doubt or sexual desire; and every such cause impedes the traveller (on his way).

Its end: Ishfaaq guards ones striving from vanity and pride as well as averting him from argumentation with the people. It also carries the one with an intention (to do good) towards preservation of its firmness and determination. Vanity and pride corrupt the actions just as Riyaa' (showing off) corrupts the actions; so ones Ishfaaq for his striving (that it may be corrupted) protects him from its corruption.

Argumentation with people is a cause of corruption of the character, so ones Ishfaaq for his good character (that it may be corrupted) guards him from that. Lack of firmnness and determination in intention (to do righteous deeds) corrupt it (i.e. the intention). This absence of rigidity in intention is manifested by indulging in amusement, idleness and playing about. One has Ishfaaq for ones intention (that it may be corrupted if it is not followed up by action).

So if his actions, character and intention are corrected and purified, his behaviour, heart and condition will become upright and steadfast... *... and Allah is the One from whom all help is sought*". End of quote from al-Madaarij of Ibn al-Qayyim.

BENEFIT: UNDERSTANDING INNOVATION AND ITS ROLE IN THE DESTRUCTION OF ISLAAM

Whenever you stand for the prayer and make the supplication **"Guide us to the Straight Path"** then do not forget that this guidance is to knowledge and action, knowledge that removes the **Shubuhaat** (the doubts) and action that repels the **Shahawaat** (the desires). And your affair is suspended between these two in the life of this world and your destruction in the Hereafter is likewise suspended between these two.

As for escaping the Shubuhaat, then that is fleeing from Innovation and its people, and acquiring the Sunnah, acting upon it and befriending its people and showing love and enmity for their sake. For failing in this regard is the first of affairs that lead to destruction. Ibn al-Qayyim in his well-known discourse on the Traps of Iblees, mentions that after failing to make a person enter into Kufr and Shirk, **Satan the Accursed attempts to make a person fall into Innovation, before making him fall into major and minor sins**. And it is for this reason that we see many of the Salaf explaining the great danger of Innovation and its people, having taken this knowledge directly from the Messenger (sallallaahu alaihi wasallam) himself.

Ibn Abbaas (d. 68H) said: "Indeed the most detestable of things to Allaah are the innovations." (Reported by al-Bayhaqee in as-Sunan al-Kubraa 4/316). Ibn Umar (d. 84H) said: "Every innovation is misguidance, even if the people see it as something good." (Reported by Abu Shaamah no. 39).

Sufyaan ath-Thawree (d. 161H) said:"Innovation is more beloved to Iblees than sin, since a sin may be repented from but innovation is not repented from." (Reported by al-Laalikaa'ee no. 238). Imaam ash-Shaafi'ee (d. 204H) said: "That a person meets Allaah with every sin except Shirk is better than meeting Him upon any one of the innovated beliefs." (Reported by al-Bayhaqee in al-I'tiqaad p.158)

Al-Layth bin Sa'd (d. 175H) said: "If I saw a person of desires (i.e. innovations) walking upon the water I would not accept from him." So Imaam as-Shaafi'ee then said: ""He (al-Layth) has fallen short. If I saw him walking in the air I would not accept from him." (Reported by as-Suyooti in al-Amr bil 'Ittibaa wan-Nahee anil Ibtidaa'.)

Yunus bin Ubaid said to his son, "I forbid you from fornication (zinaa), stealing and drinking wine. However that you meet Allaah with any of these sins is better to me than that you meet him with the view of Amr bin Ubaid and the associates of Amr (i.e. the Mu'tazilah)." (al-Ibaanah 2/466). Sa'eed bin Jubair said, "That my son accompanies a sinful and cunning scoundrel who is a Sunni is more beloved to me than that he accompanies a devoteful and worshipful Innovator." (al-Ibaanah no. 89).

And when it is the case that Innovations are the very cause of the splitting of the Ummah and its weakness, then the Salaf showed this form of severe rejection, for their rejection was not for the sake of individuals, but for the sake of the Noble Religion of Allaah, and for those later generations who would come, and perhaps due to the Innovators, **not even have**

a religion to follow. Is there not a perfect example in what happened to Christianity?! What from the religion of Eesaa (alaihis-salaam) remained, three or four centuries after his time! And perhaps in light of this you can better appreciate the various sayings of the Messenger (sallallaahu alaihi wasallam) in which he explained the splitting of the Jews and the Christians and that the Muslims will follow in their ways. The words of the Messenger (sallallaahu alaihi wasallam) are not in vain, they are there for a purpose, for he brought the Message, explained it, gave sincerity of purpose to the Ummah and fulfilled his duty.

So the severe rejection of the Salaf and those following in their way against Innovation and its people is not to be considered an attack on Islaam and its people (!!) like many people have begun to presume and imagine. And because of the raising of knowledge and spread of ignorance this way of thinking has come about, and unfortunately those who are actually upon innovation use doubts like these to confuse Muslims and to win them over to their own innovation, and thus lead them to destruction.

Consider well, a man lights of fire in a house and so it slowly begins to burn and perish. The one who restrains this person and attempts to extinguish the fire, is he considered to be an enemy to the owner of the house and those who live within it?! This is the true reality of the situation. Save that the example we have given is not entirely accurate. This is because in our example everyone can actually see the destruction of the house by the fire and know that this act of subterfuge is indeed evil. But the harm of innovations are not readily apparent, and because the people think they are something good, as Satan the Accursed makes them think like this, then they do not realise what damage is being done to the religion of Islaam, and they don’t realise that what happened to the previous religions is happening to Islaam.

Or consider this well. The Muslims upon a ship advancing to the enemy. Then some from amongst them begin to damage the ship, making a hole at the bottom and causing it to sink. If these are not restrained, then when will the Muslims reach the enemy. Rather, they will drown with the iniquity of those whom they did not restrain. This is the evil of the Innovators. Ask yourself, what remains of the religion of Eesaa amongst those who claim to follow it?!

Now reflect: Abul-Wafaa 'Alee Ibn 'Aqeel said: 'Our Shaikh Abul-Fadl Al-Hamdhaanee said: 'The innovators in Islaam and the fabricators of ahaadeeth are worse than the disbelievers. This is because the disbelievers attempt to corrupt the Religion from the outside, whereas these individuals attempt to corrupt it from the inside. They take the similitude of the inhabitants of a land, who strive to corrupt its condition (from the inside), while the disbelievers take the similitude of raiders laying siege to the land from the outside. Thus it is the ones on the inside that open the doors of the land’s surrounding barrier (and let the besiegers in). These types (of people) are far worse to Islaam than the ones who don't attribute themselves to it." Al-Mawdoo'aat: 1/51

And in light of this perhaps you may be granted success in understanding the saying of one of the greatest of the Imaams of the Sunnah. Zakaryyah bin Nasr said, “I heard Yahyaa bin Yayhaa saying ‘Defending the Sunnah is more virtuous than fighting in Jihaad’. Muhammad said, I heard Muhammad bin Yahyaa adh-Dhuhli say, ‘I said to Yahyaa, ‘A man

spends his wealth, tires himself (in worship) and performs Jihad. Is that one (who defends the Sunnah) more superior.' He said, 'Yes, by many times'." Reported by al-Harawi in Dhamm ul-Kalaam.

So this is the example of the Innovators, they set the Religion of Islaam alight or cause its ship to sink, and thus cause it and its people to perish and refuge is from Allaah. Except that Allaah has refused but to perfect and complete His light, and make the light of Tawheed and Sunnah remain at hands of Ahl ul-Hadeeth wal-Athar, the Imaams of the Sunnah of every age and their followers and adherents, the Sunnis, Salafis, Atharis, the Firqat Naajiyah, Taa'ifat Mansoorah, the Jamaa'ah, those who adhere to the Narrations and purify the religion and call the people to adhere to it and remain steadfast upon it.

Now consider well, O Sunni, the legacy of Hudhayfah Ibn al-Yamaan. Ibn al-Waddaah al-Qurtubi reports, "Hudhayfah took to two stones and then put one of them on top of the other. Then he said to his associates, "Can you see any light between these two stones?" They replied, "O Abu Abdullaah, we can only see a very small amount of light." He replied to them, "Then by Him in whose Hand is my soul! The innovations will certainly emerge until nothing will be seen of the Truth except what can be seen of light between these two stones. By Allaah, the Innovations will be spread to such an extent that when anything amongst them is abandoned it will be said, 'The Sunnah has been abandoned'." (al-Bida' wan-Nahi Anhaa).

And Abdullaah Ibn Mas'ood said, "O Mankind! You will certainly innovate new matters and new matters will be innovated for you. So when you see anything innovated, then you must stick to the first affair." (ad-Daarimee, no.6).

So the important lesson we are getting across is that Innovation and its people are extremely harmful to the Muslims and their Religion and to their safety on the Day of Judgement, and they are more dangerous than the major or minor sins an individual commits. For they are like the hooks and thorns that are at either side of the Bridge that is over the Hellfire, lacerating you and causing you to plunge into it. Hence, if you see someone showing harshness to the People of Innovation, yet being soft and gentle with the Sinners, then do not be surprised. Shaikh ul-Islaam Ibn Taymiyyah said, "The People of Innovation are more evil than the Sinners by both the Sunnah and Consensus (Ijmaa')."

Imaam Ahmad said, "The graves of Ahl us-Sunnah from those who committed the major sins are like gardens. And the graves of Ahl ul-Bid'ah from amongst their abstemious pious ones are hollow and empty. The sinners of Ahl us-Sunnah are the Awliyaa' (Friends) of Allaah and the abstemious pious ones of Ahl ul-Bid'ah are the Enemies of Allaah." (Tabaqaat ul-Hanaabilah 1/184).

For this reason we see many of the Salaf, extremely harsh against the Innovators.

Abu Abdullaah Muhammad bin Ahmad bin Mufarraj said, "Abu Ja'far Ahmad bin Awn illaah (d. 378H) would show rejection against the People and Innovation and call them to account, showing extreme harshness against them, utterly humiliating them, always seek to

pick out their faults, rushing to damage them, vehemently oppressive against them, chasing them away whenever he was able to, not allowing them to remain. And every one of them (Ahl ul-Bid'ah) used to be frightened of him, and would seek to hide and protect himself from him. He would never compromise with a single one of them, and nor would he allow any of them to remain safe. And if he came across evil and witnessed any deviation from the Sunnah, he would oppose it and would disgrace and humiliate (its perpetrator), and he would announce the affair of this person and declare his own disownment of him by mentioning the evil of such a one in the various public gatherings, and he would incite others against him such that he either destroyed him or caused him to abandon his evil and repugnant madhhab and his evil doctrine. And he would never cease to remain upon this habit, making Jihaad therein, seeking the Face of Allaah, up until he met Allaah." (Taareekh Dimashq 5/118). And he is the Muhaddith, Imaam, Ahmad bin Awn illaah bin Hudair Abu Ja'far al-Andalusee al-Qurtubee (d. 378H).

And this harshness is nothing but mercy and kindness to the person who is upon innovation, since in warning others from this innovation and exposing the affair of this particular person, his burden on the Day of Judgement is lessened. This is why many of the Salaf of the past and those of the present say, "We are more merciful to the People of Innovation than themselves". Yet the people nowadays have forgotten these realities and have forgotten the great importance of these matters. This is because, as Hudhayfah Ibn al-Yamaan said, Innovation will become so widespread that the realities will be overturned – and refuge is from Allaah.

And this is why when Ahl us-Sunnah today, expose the affair of al-Yusuf al-Qaradaawi, or Hasan Turaabi, or Abdur-Rahmaan Abdul-Khaaliq, the Innovator of Hizbiyyah and Shurocracy, or Sayyid Qutb, or Hassan al-Bannaa, or Mohammad Suroor, and many of the other Innovators who have a standing and a status amongst the people, they are labelled as the "enemy", whereas in truth it is the Innovators who are the enemy and who are more dangerous to Islaam and its adherents.

Reflect upon the saying of Shaikh ul-Islaam Ibn Taymiyyah (d. 728H) - may Allaah have mercy upon him - said: "And such as the People of Innovation among the people of the [innovated] sayings that oppose the Book and the *Sunnah* or the acts of worship opposing the Book and the *Sunnah* - for exposing their condition and warning the *Ummah* about them is obligatory by unanimous agreement of the Muslims - until it was said to *Imaam* Ahmad bin Hanbal: "Is it more loved to you that a man fasts, prays and peforms *tawaaf* or that he speaks about the People of Innovation [i.e. exposes them and warns about them]?" He replied: "When he stands, prays and performs *tawaaf* that is for himself but when he talks about the People of Innovation then that is for the Muslims and this is more excellent." So he explained that the benefit of this is for the Muslims in general - for [the protection of] their religion - and it is a form or *jihaad* in the Path of Allaah because the purification of the Path of Allaah, His *Deen*, His *Minhaaj* (methodology) and His *Sharee'ah*, repelling the oppressors and having enmity towards them is obligatory with *kifaayah* (i.e. there must be some amongst the Muslims who do this otherwise all of them are sinful for neglecting this duty). And if it had not been for the one whom Allaah had made to undertake this duty of repelling the harms of these people the *Deen* would have been corrupted and destroyed. And

this corruption is greater than the corruption resulting from the domination of the enemies - amongst the people - who fight against the Muslims (i.e. Disbelievers) - and this is because these people (the disbelievers) when they dominate and conquer the Muslims, do not corrupt the hearts or whatever faith is contained within them except as a consequence, after time. As for these (the People of Innovation) then they corrupt the hearts right from the very beginning (i.e. since they corrupt the *Deen* itself)."[15]

So when you see al-Qaradawi making (almost) everything that is haraam to be halaal, and when you see al-Bannaa calling for nearness to the Jews and encouraging the practices of Shirk by his own actions and silent approvals, and stripping our Lord Most High of His Attributes under the guise of "tafweedh" or when see Mohammad Qutb making takfir of all societies and nation states, or when you see Mohammad Suroor making takfir of the Scholars of Ahl us-Sunnah, or when see Abdur-Rahmaan Abdul-Khaaliq aggrandising the Innovators, defending them, protecting them, and innovating Hizbiyyah and democracy into the religion of our Lord and splitting the ranks of Ahl us-Sunnah with his Deenar, or when you see Hasan Turaabi calling for unity between the religions, allowing a Muslim to change his religion, or calling for free mixing and music, arts and entertainment and the likes, or when you see Salmaan al-Awdah encouraging the Bolshevite Experiment by taking the Dhul-Khuwaisarah at-Tamimi as his leader and guide[16] and introducing the books and doctrines of the Innovators to the sons of Ahl us-Sunnah, or when you see Omar Bakri calling for rejection of the punishment of the grave and other matters of the unseen, or when you see Mohammad al-Ghazali praising Khomeini and calling for unity with the Raafidah Shi'ites, the enemies of the Companions, or calling to the rejection of the Sunnah and so on (all of this by way of example only), then know that they are more harmful to the Ummah than the Sinners. This is because they distort the Sunnah and call the people to abandon it, all in the name of "goodness" and "rectification" and "personal ijtihaad[17]" and so the average person does not realise this – and refuge is from Allaah.

Perhaps in what has been mentioned above, there is enough to make you into a Sunni as described by Abu Bakr al-Ayyaash. He was asked "Who is a Sunni?". He replied, "He is the one who when the desires (innovations) are mentioned (i.e. exposed and refuted), he does not become angry on account of any of them". (al-Istiqaamah of Ibn Taymiyyah).

Abu Uthmaan as-Saaboonee (d. 449H) - may Allaah have mercy upon him - said: "And along with that they [the *Salaf* who have passed before him] unanimously agreed with their saying

[15] Al-Fataawaa (28/231-232)

[16] Refer to "Readings in Intermediate Qutubism" (GRV070004)

[17] IMPORTANT NOTE: Ijtihaad is in those matters in which there does not exist any text from the Book and the Sunnah. Hence a person makes Ijtihaad and his view is subject to acceptance or rejection, according to the strength of evidence. However, when some makes ijtihaad and it is in clear opposition to clear texts of the Book and the Sunnah and to the way of Ahl us-Sunnah in the affairs of aqidah and manhaj, then this is blameworthy khilaaf, and is censured in all cases. Unfortunately many people fail to understand this and many of those who have been affected by Innovation have justified their erroneous views in the name of "ijtihaad". So take caution. Not every issue of difference is actually one of "ijtihaad" which can be tolerated. For a more detailed treatment of this by Shaikh Fawzee al-Atharee, a student of Shaikh Ibn Uthaimeen, refer to SLF010004, in the section "The Difference Between Matters of Ijtihaad and Matters of Khilaaf".

about the *Ahl ul-Bid'ah*, that they should be subdued, humiliated and disgraced, banished and driven away. That [one must] keep away from them, from those who associate with them and from those who are intimate with them. And to seek nearness to Allaah by avoiding them and fleeing from them."[18]

He also said: "...That they should not occupy themselves with these newly-invented matters from among the innovations, which have become widespread amongst the Muslims [and likewise, the detestable things which] have appeared and become popular [amongst the people]. And if a single one of these matters appeared upon the tongue of anyone in the time of those Scholars, then they would have forsaken him, would have declared him an innovator, called him a liar and would have attributed to him, every evil and loathsome thing.

Let not my Brothers - may Allaah protect them - be deceived by the abundance of the *Ahl ul-Bid'ah* (the People of Innovation) and their large numbers [for verily, the abundance of the people of falsehood and the small number of the people of Truth is a sign of the approach of the Day of Truth], since the Chosen Messenger *(sallallaahu alaihi wasallam)* said: "Indeed, amongst the signs of the Hour and its being close at hand, is that knowledge will diminish and ignorance will be widespread."[19]

And in light of this, perhaps, you will realise that the callers to true unity - not the fanciful hallucinogenic unity whose motto and slogan is being parroted by many from the People of Innovation themselves – are those who adhere to the very first affair (before the splits occurred) and also call others to adhere to it. Those ones who adhere to the advice of Abdullaah Ibn Mas'ood who said, "O Mankind! You will certainly innovate new matters and new matters will be innovated for you. So when you see anything innovated, then you must stick to the first affair." (ad-Daarimee, no.6). They are the ones who call to the methodology of Imaam Maalik, "The latter part of this Ummah will not be rectified except by that which rectified its earlier part" (Ibn Abdul-Barr in at-Tamheed 10/23), and who expose everything that is against it from what the Biased Partisans have innovated in the current times. They are the ones mentioned by Imaam Ahmad, "All praise is for *Allaah* who, in every age and intervals between the Prophets, raises up a group from the People of Knowledge who call the misguidance to guidance and patiently bear ill-treatment and harm. With the Book of *Allaah* they give life to the dead, and by *Allaah's* light they give sight to the blind. How many a person killed by *Iblees* have they revived. How many people astray and wandering have they guided. How beautiful their effect has been upon the people, and how vile people have been towards them. They expel from the Book of *Allaah* the alterations of those going beyond bounds, the false claims of the liars and the false interpretations of the ignorant ones - those who uphold the banner of innovation and let loose the trials and discords - who differ about

[18] Aqeedat us-Salaf wa Ashaabil-Hadeeth (p.112)

[19] It is reported from the *hadeeth* of Anas - may Allaah be pleased with him - in marfoo' form with the wording: "From among the signs of the Hour is that the knowledge will be raised and ignorance will become widespread." Reported by at-Tayaaleesee (no.101), Ahmad (3/98, 176, 273, 289), Bukhaaree in his *Saheeh* (1/178, 9/330, 10/30, 12/113-114), Muslim (4/2056) at-Tirmidhee (no.2205) and Ibn Maajah declared it *saheeh* (no.4045) and it is also reported by others besides them.

the Book, oppose the Book and agree to oppose the Book. Those who speak about *Allaah* and His Book without knowledge, argue about what is ambiguous in the Book and deceive the ignorant with such ambiguities. We seek refuge in *Allaah* from the trials of the misguided ones." (ar-Radd 'alal-Jahmiyyah).

May the prayers and peace be upon the Final Messenger, his family, his companions and whoever follows in his way until the Final Hour.